A few words should be said about lighting. In the houses, which, as we have seen, are windowless and hence quite dark, the hearth fire /Fig. 43 appears here in the original text/ is at the same time a much needed source of light. As the Pangwe relate in their legends, it was Mode-Sama, one of the first human beings, who fetched fire (ndūăn) from God (Sama); according to other versions, the fire was given to him by God, and since Mode's time the fire has not been extinguished. This useful element is carried from one house to another and, when worst comes to worst, from one village to another. The Pangwe does not need to rekindle his fire, since it burns all day in the meeting house where it serves as a protection against cold, moisture, and sand flies, while in the dwellings it is kept going day and night for cooking and heating purposes. When the women go to the plantations, the logs are so carefully arranged (for this action alone, there are four different expressions!) that they continue to glow; or the youngest daughter may be given the task of guarding the vestal altar. In case the fire should actually go out in one house, fire is obtained from a neighboring house, and it is only in exceptional cases that a smaller village has no fire. In such an emergency fire is sent for from the nearest settlement.

Better lighting than the hearth fire is provided by the torch light with which /80/ /Fig. 44 appears here in the original text/ the village square is illuminated at night when, for instance, dances are held. The flickering of the torches causes the strange and wild movements of the dancers to appear even more fantastic than they really are. The torches are composed of dried stalks of the cardamom *Aframomum silvestrianum K. Sch.* (ăsŭăm; stalk, kŏ'mō IV Fang, kŭ'me IV Ntum), Plate 21 in Section 11 /Vol. 2/, or finely spliced raffia stalk strips (ekă'ba), which — when they are well dried — burn very brightly but, on the other hand, are rather rapidly consumed.

The finest but an infrequently used source of light at festivities or other events in the village square is the resin lamp (otu = resin). Figure 43, a little tub of bark containing the fragrant resin of the Anacardiacea Canarium schweinfurthii Engl. (1) (abe Ntum, obe Fang; resin = otu).

1. According to the communication of Doctor Mildbraed who has likewise collected this tree.

362

Fig. 44. Olanga Village (Essángbuak Family), South Cameroons. In the village square there is a "memorial," a peculiarly shaped tree root in which the natives see the figure of a horse.

373 obè Fang; resin = otü).

On longer trips, for instance, if an acquaintance is to be visited or medicinal plants are sought in the forest at night in case of sudden sickness, a piece of wood, waved to and fro, is used instead of the torch which would burn down too quickly. When a strong light is not necessary, the people content themselves with little branches that have been covered with the gleaming white mycelium of a mushroom, thereby providing a bright glow in the dark. /81/

/Fig. 45 appears here in the original text/

For more extensive hunting or rubber expeditions in a larger forest area, occasions when nights are spent in wild country, a burning log is taken along. In former times "kindling wood" was also taken along in case the log should go out. Nowadays 372 the Pangwe are no longer able to produce fire in the old manner 847 by twirling. To be sure, an older chief once showed me how fire was formerly "made"; but although he took endless trouble and two men twirled their arms lame, they were unable to produce a single spark. "Theoretically," however, my good chief

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

the palaver house, where he loves to sit and gossip around the log fire, or lounge on the *Enong* (a native bed of poles). 517

Dancing is a favourite pastime, especially at the time of new moon, when the dance seems to have some religious significance. A Fang dance is a sight worth seeing; arrayed in long streaming armlets of dried grass, and large bunches of forest beans and mollusca shells tied around the ankles for castanets, they go through a series of rapid and graceful movements, some of which are not entirely free from obscenity. Flaming torches made of resin wrapped in plantain leaves are stuck in the ground and the drums keep up a perfect fusillade; the whole making a weird and extremely interesting spectacle. With short intervals of rest the dance usually continues throughout the night until daybreak (photo of dance shown on screen). 535 [373]

III.—*Clothing, Ornaments, Painting and Tattooing.*

Fang men and women usually go about bareheaded; some obtain imported straw and felt hats from the traders and are very proud of them. A red worsted night-cap sold at the factories is very popular and much worn. These head coverings are chiefly worn for ornament and not to afford protection from the sun or weather. Until the opening up of trade among the Fang people their clothing amounted to almost nothing. The men wore a waist cloth made of bark from certain trees, a strong, tough, fibrous material, and the women wore a girdle stripped from the plantain stem, with some leaves from the bush or a piece of the plantain leaf tucked through the girdle in front and passed downward, backward and upward between the limbs and fastened to the girdle behind. Very often the women wore a kind of bustle made of dried grass dyed black, or red. In sitting down the women are very careful to first arrange the bustle. The native bark cloth, the girdle and bustle, are still worn in the bush towns; the women often make the girdle of imported glass beads strung on string made from pineapple fibre, but people living in towns along the river banks wear imported cloths obtained in trade. As a general rule boys and girls run about without clothing until five or six years of age. Imported cloth is worn by both sexes and is often sewn together very skilfully and decorated with pieces of different colours. There are no recognised peculiarities of dress restricted to the subdivision of tribes. The cloth is cut out and sewed by each individual owner unless it is a trade cloth previously sewn. Cloth is usually hemmed and worn as a simple wrapper around the waist, and held in place by rolling in and tucking the upper border on itself. The upper portion of the body is not much covered by the cloth although some men and women wear it tied high up around the neck. There is no difference between the indoor and outdoor clothing. When imported needles and thread can be obtained they are used, but I have seen very skilful sewing done with a sharp piece of bamboo for a needle and thread made of pineapple fibre. Upon the death of parents, clothes descend to the children. In saluting a visitor it is not customary to remove a hat or cap, if one is being worn, or any other article of clothing. 291 [516] [369] [428] [576]